Chou Li has been translated into French by E. Biot *(Le Tcheou-U ou Rites des Tcheou,* 3 vols., Paris, 1851). The / *Li* has been translated by John Steele, *The I Li or Book of Etiquette and Ceremonial* (2 vols., - London, 1917). See Sir Everard Fraser and J. H. S. Lockhart, *Index to the Tso Chuan* (Oxford University Press, 1930). See also A. Waley, *The Book of Songs* (London, 1937).

The discussion of the authenticity of the so-called "ancient" text of the *Shu Ching,* with a list of the spurious portions, is in Edouard Chavannes, *Les M&moires Historiques de Se-ma Ts'ien,* Vol. 1 (Paris, 1895), pp. cxiii-cxxxvi, and in Paul Pelliot, *Le Chou king et le Chang chou che wen; Memoir es concernant I'Asie Orient ale,* II, Paris, 1916,

Beginning with the so-called Han Learning school of savants of the Ch'ing (Manchu) dynasty, some Chinese scholars have been giving much attention to the authenticity and the dates of these early literary remains. Some have been inclined to call many of them forgeries composed under Wang Mang (first century A.D.). Others, while not going so far, hold that most of them are of much later dates and authorship than those traditionally assigned, and attempt to evaluate in a fresh way the information which they give. In this present century Liang Ch'i-ch'ao and Hu Shih have been especially active in setting in motion this kind of research. A noteworthy book by one stimulated by this school is Ku Chieh-kang, *Ku Shih Pien* (A Critical Exposition of Ancient Chinese History) (Peking, 1926). Liang Ch'i-ch'ao's views are to be found in his *Chung-kuo Li-shih Yen-chiu Fa* (Methods of Studying Chinese History) (Shanghai, 1922 and 1925), in Ms Collected Lectures *(Hsueh Shu Chiang Yen Chi)* (3 vols., Shanghai, 1922, 1923, 1925), and in his *Yao Chi Chieh T'i Chi Ch'i Tu Fa* (Methods of Studying Important Classical Books) (Peking, 1925). Hu Shih's views are in his collected works, *Hu Shih Wen Ts'un* (Shanghai, 1927). An excellent short summary in English of these views is by Arthur W. Humrnel,, *What Chinese Historians are Doing to Their Own History (American Historical Review,* Vol. 34, July, 1929, pp. 715-724).

An article on the tests to determine the authenticity of the ancient texts is B. Karlgren, *The Authenticity of Ancient Chinese Texts (The*

Museum of Far Eastern Antiquities, Stockholm, Bulletin No. 1, 1929, pp. 165-184). See also B. Karlgren, *On the Authenticity and Nature of the Tso Chuan* (Goteborg, 1926 and H. Maspero, *La Composition et la date du Tso tchouan (Melanges chinois et bouddhiques)* Vol. I, pp. 137-216). Karlgren continues the study of the authenticity of ancient texts in *The Early History of the Chou Li and Tso Chuan Texts (The Museum of Far Eastern Antiquities (Ostasiatiska Samlingarna) Stockholm, Bulletin No. 3,* 1931, pp. 1-59).

The *Li Sao* has been translated several times into European languages. See Lim Boon Keng, *The Li Sao, An Elegy on Encountering Sorrows, by Ch'u Yuan* (Shanghai, 1929), severely criticized by many. Also on the poetry of Ch'u see Ed. Erkes, *The Ta-chao* in *Hirth Anniversary Volume* (London, 1923), pp. 67-86.